

Diocese of Edmonton

Volume I, No. 4

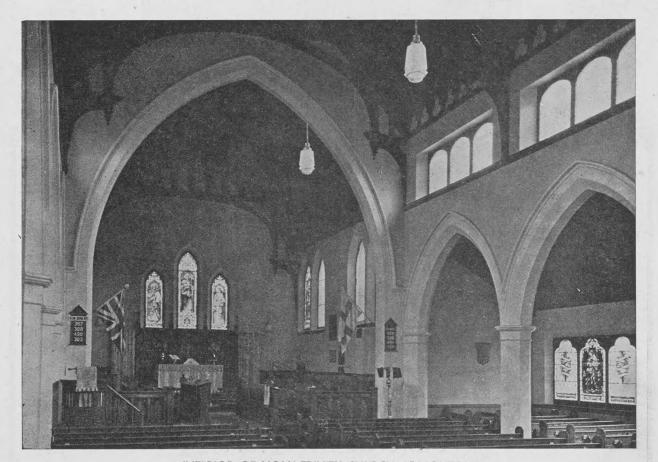
EDMONTON, ALBERTA

April, 1945









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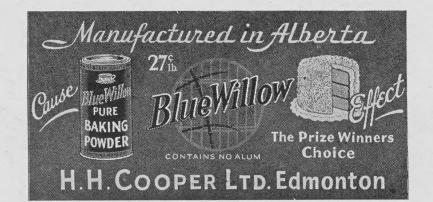
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The Bishop's Page

My Dear People,

The need for trained workers amongst our young people is uppermost in my mind as I write. The need is so obvious as to require nothing more than a statement of fact but to remedy the need will demand the combined thought and action of the whole Church. It is my hope that the diocese will give to this problem the attention it deserves and move steadily towards a solution along carefully considered lines.

A great deal of good work is being done in the Sunday Schools and other youth organizations of the Church. This work is often efficient and effective. But there is much that is left undone because trained leadership is lacking. Men and women—young and old alike—realize the need but do not volunteer because—they feel themselves inadequate to the task. It is my view that we need a full time "young people's work secretary" who can devote his or her time to the task of inspiring, co-ordinating, organizing and training the young people of the diocese.

I plan to hold an early conference of representatives of the D.B.R.E., W.A., A.Y.P.A., and others to discuss the matter and to propose and carry out agreed plans.

It is estimated that we shall need about \$2,000 a year in order to initiate the undertaking. I invite your generous support. Contributions should be addressed to me at the Synod Office. Almost immediate action is possible if the money is available. Early action is imperative, and we can register real progress by early action. Think it over and see whether this be not the place in the life of the Church where you can make your best investment.

Returning Service Men

Elsewhere in this issue you will find an article by Colonel Hughes of Athabina. It is a straightforward story of one attempt by a community to help in the rehabilitation of the service men. The government is quite incapable of rendering those personal services which are such an important part of re-establishment. It is a challenge to Church communities everywhere.

There is another-side-to this problem which I raise here. The city and country clergy alike are finding it well-nigh impossible to follow up the service men after discharge. The need for diocesan and parochial machinery to ensure that these men are not lost to the Church has become obvious. There is need for laymen's committees in every parish to assist the parish priest, and there is also the need for one priest—preferably a returned chaplain—to organize the work of these committees. Several dioceses have already appointed such a diocesan officer and it has proved to be a great help in main-

taining a vital link with our men. The Executive Committee at its next meeting will be asked to consider the appointment of such a priest.

Summer Camps

I want to call attention to the plans being made for the summer at Kapasiwin. There will be camps and schools for all our young people. Kapasiwin has been steadily improved as a centre for diocesan camps and is now one of the really desirable holiday places.

It is my hope that every parish and mission in the diocese will have representative young people present at every camp or school. The financial problem, if one exists, can easily be solved by the parish choosing those will shall attend and by making whatever financial arrangements prove to be necessary in each case.

The emphasis will be placed on leadership training. The benefits to the parish and diocese will be inestimable. Begin to plan now to have your parish represented.

The Church Is One

Local parish interests often tend too becure the catholic aspect of church life. Parochial organizations which have no affiliation of any kind with the wider life of the Church are both unwise and unnecessary. In the matter of Christian education, for example, we should never be carried away by the attractiveness of some particular scheme. The Church has its own General Board and if the scheme they provide is followed through systematically and faithfully the purpose of the Church will be achieved. The same principle applies in the matter of girls and boys' work. The W.A. is the recognized Church organization for work among girls and women. All work in this field should be affiliated in some way with the W.A. In order to achieve this some adjustments have to be made but the problem is not insoluble. The Boy Scout movement is the official organization for work amongst boys. The appeal of this organization for Anglicans is that it is a worldwide movement and that its programme can be made "church-centred."

It is my hope that ways and means will be found to co-ordinate all the Church's work. "In unity there is strength."

Yours in Christ,

Wattu Solumbin

The Edmonton Churchman

A monthly Magazine devoted to the interests of the Church of England in the Diocese of Edmonton.

Published on the 15th of each month.

THE RIGHT REVEREND W. F. BARFOOT BISHOP OF EDMONTON

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To ensure publication in the next issue, all Parish notes should be received by the 3rd of the month.

Advertising rates on request.

Vol. 1



No. 4

Editorial

"V-E" DAY

The victories of the Allied armies in Europe have exceeded our expectations, and the crossing of the Rhine was achieved with nothing like the cost in human life which had been anticipated. Day by day the end of the Nazi regime draws nearer, and it would doubtless be over by now if there were any responsible group in Germany able to sue for peace. One weakness of a totalitarian form of government is that no alternative party is permitted to exist which might help to salvage something before the disaster is complete. Certainly the majority of the people in Germany must be wondering to whom they can turn. Meanwhile destruction is heaped upon destruction, and the horrors which their armies visited upon others has now come home to them a thousandfold.

Our military leaders have intimated that they do not look for any formal capitulation, and that unconditional surrender will not so much be accepted by the vanquished as imposed by the victors. Isolated pockets of fanatical resistance may be expected to hold out for some time after the issue has been decided beyond all question, and there may be guerilla actions for some time to come.

The news of the end of hostilities will be received with thankfulness by a war-weary world and Christian men and women will lift up their hearts to God, the only Giver of all victory. We are not unmindful of our own deliverance, for in 1940 there were very few even among our friends in neutral countries who thought that Britain could escape from the same disaster which had befallen France. Hitler is reported to have said in triumph, "It is finished;" but Churchill spoke prophetically when he said it would prove to be Britain's "finest hour."

In every community special services of Thanksgiving for victory will be held, and this same note will characterize the services in our Churches throughout the land. If our nation deserves to be called Christian, it will celebrate "V-E" Day with Christian

rejoicing, and not pagan excesses.

In larger centres the advent of "V-E" Day is being looked upon with some misgivings, and many merchants will feel compelled to board up their premises in order to safeguard them against the extravagances of those who will want to celebrate in a riotous fashion. Already some governments have given instructions for the closing of liquor stores and beer-parlours, both on "V-E" Day and the day after, and undoubtedly this will help the situation somewhat. Nevertheless, some positive means of expression must be found for those whose exuberance exceeds their discretion, for it is very easy for such people to plead justification for their extravagances on a day of great rejoicing.

Two thoughts should be stressed at this time. The first is that "V-E" Day will not be the end of the war. There is still the war with Japan to be won, and it is hardly likely that the armed forces in Burma and the Pacific will feel spurred on to greater efforts if the impression is given to them that those at home think the real war is over. No one can foretell what Japan will do in view of the overwhelming odds now against her, but if she elects to go down fighting, victory there may only be won after a struggle more bitter and evil than that in Europe.

The second thought is that the end of hostilities will be anything but the end of the real war which we profess to have been fighting. It is a war of ideas as well as bullets, and we must be on our guard to ensure that in the fury of the battle we have not lost the very things we were fighting to preserve. War is an evil thing, and an evil tree does not produce good fruit. The hatred, violence, and false propaganda of the past five-and-a-half years will not be dissipated quickly. Many countries are openly torn with discord and disunity as a result of the war. are none too happy in Canada. All are impoverished. Yet the foundations of a real world security have to be laid wth just such materials in just such an atmosphere. We would do well to realize all this when "V-E" Day comes, and far from thinking the battle over, renew our pledge to struggle on with unfaltering determination towards a greater and lasting victory.

"V-E" Day should not be long delayed. Let us meet it with reverence and thanksgiving to God for the victory of our arms, asking that we may be made worthy of the victory, and that His will may be done on earth as it is in heaven.

Agreement Between the Bishop and Cathedral of All Saints'

Memorandum of Agreement made this Eleventh day of March in the year of our Lord, One Thousand Nine Hundred and Forty-five;

BETWEEN:

THE RIGHT REVEREND WALTER FOSTER BARFOOT, Doctor of Divinity, Bishop of Edmonton, hereinafter called the Party of the First Part,

and

THE CHURCH OF ENGLAND PARISH OF ALL SAINTS, EDMONTON, hereinafter called the Party of the Second Part:

WHEREAS the late the Right Reverend Henry Allen Gray, First Bishop of the Diocese of Edmonton, being one of the Dioceses of the Ecclesiastical Province of Rupert's Land of the Church of England in the Dominion of Canada; the late the Right Reverend Arthur Edward Burgett, Second Bishop of Edmonton and the Party of the First Part to this agreement, being the Third Bishop of the said Diocese, have had their Episcopal Chair or Seat in the Church of the Party of the Second Part;

AND WHEREAS since the establishment of the said Diocese the said Church has been variously known as the Pro-Cathedral or Cathedral of the said Diocese;

AND WHEREAS the Party of the First Part has appointed or confirmed the appointment of the said Church as the Cathedral of the Diocese of Edmonton and of the Bishop thereof:

AND WHEREAS the Episcopal Chair or Seat in the said Cathedral is the property of the Party of the Second Part but has been set apart and dedicated for and to the use of the Bishop from time to time of the said Diocese;

AND WHEREAS the Party of the First Part is desirous that there be established a Cathedral Chapter for the purpose of assisting in forwarding the Missionary work of the Diocese and of acting as an Advisory Council to the Incumbent, Wardens and Vestry of the Party of the Second Part;

AND WHEREAS the Party of the First Part, of his own mere motion, in the exercise of the episcopal authority inherent in his office of Bishop of Edmonton, which authority is recognized in the Canons of the Synod of the Diocese of Edmonton, has appointed the Reverend Alick M. Trendell, one of the Canons of of the said Diocese and the present Incumbent of the said Parish, to be Dean of the Cathedral and Diocese of Edmonton;

NOW THEREFORE this agreement witnesseth as follows:

- (1) The Parties hereto agree that there be established, and there is hereby established, in and in connection with the said Cathedral, a Chapter which shall consist of the Dean of the Diocese, the Chancellor thereof, the Incumbent, Wardens and the members of the Vestry of the Party of the Second Part, and five Canons of the Diocese of Edmonton to be designated from time to time by the Bishop of the Diocese.
- (2) The parochial organization and the powers and duties of the Party of the Second Part, as provided in the Act to Incorporate the Synod of the Diocese of Edmonton and the Parishes of the said Diocese, being chapter 48 of the Statutes of Alberta, 1914, and as provided in the Canons of the said Synod, shall continue unaffected by this agreement, except that the Chapter shall act as an Advisory Council to the Incumbent, Wardens and Vestry of the Parish and shall perform such other duties as may be lawfully assigned to it by the Synod of the Diocese of Edmonton or the Bishop thereof.
- (3) The Party of the Second Part will provide suitable seats or stalls for the Chancellor, the Archdeacons and Canons of the Diocese.
- (4) The Bishop of Edmonton shall have the right to the use of the Church, Parish Hall and other buildings of the Party of the Second Part for Ordinations, Meetings of Synod and all other occasions in connection with episcopal or diocesan objects and shall have the control of all services connected therewith;
- (5) The Chapter shall have the right to the use of the Church and Parish Hall for meetings of the Chapter;
- (6) The rights and powers of the incumbent in respect of all services or matters not of an episcopal or diocesan

nature, but including services connected with meetings of the Chapter, shall continue;

(7) The Party of the First Part for himself and, so far as in his power, for his successors as Bishops of Edmonton, agrees that the Church of the Party of the Second Part shall continue permanently as the Cathedral of the Diocese of Edmonton and that the Bishop's chair or seat shall remain therein for all time.

IN WITNESS WHEREOF the Party of the First Part has hereunto set his hand and seal and the Party of the Second Part has caused it to be signed by its proper officers and its corporate seal affixed thereto:

Walter Edmonton, Bishop. Church of England Parish of All Saints', Edmonton,

> A. M. Trendell, Incumbent; G. A. Hunt, Rector's Warden; H. Story, People's Warden.

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DIOCESAN NEWS

Services of Thanksgiving For "V"-Day

Special forms of service to commemorate the ending of hostilities in Europe have been compiled, and may be obtained in printed form for congregational use. These forms have received the general approval of leaders of the Christian Churches, and any who are planning to hold a community Thanksgiving Service can obtain copies as follows:

- Form issued by the Canadian Council of Churches at \$1 per 100.
- 2. Form issued for Canadian Anglicans at 5c each, or 50c per dozen.
- 3. English form No. 1 at \$1.10 per 100.
- 4. English form No. 2 at 5c each, or 50c per dozen.

Copies can be obtained by writing to the General Board of Religious Education, 604 Jarvis Street, Toronto, Ont.

A.Y.P.A. Plan Conference Next Month

The Edmonton Diocesan Council of the A.Y.P.A. is sponsoring the 13th Annual Conference in Edmonton on May 12th and 13th. Tentative arrangements for the conference are as follows:

Saturday May 12th-

6.30 p.m.: Corona Hotel, Registration, Banquet and Dance.

Sunday, May 13th-

8.30 a.m.: All Saints' Cathedral, Corporate Communion.

11.00 a.m.: All Saints' Cathedral, Morning Service.

2.15 p.m.: All Saints' Parish Hall, Commission Theme: "Rule of life."

7.30 p.m.: St. Peter's, Evensong.

9.00 p.m.: St. Peter's, Fireside.

The Edmonton Council extend a cordial invitation to all A.Y.P.A. members from the country parishes. Prospective delegates should telephone or write to the Council Secretary, Miss Kennedy Clouston, 12218 Jasper Avenue, at an early date in order that arrangements may be made for billeting.

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A recent picture of the Archbishop of Canterbury, the Most Reverend Geoffrey F. Fisher and Mrs. Fisher

Sunday Schools Dramatics Festival

The annual dramatics evening sponsored by the Edmonton Anglican Sunday School Teachers' Association was held at All Saints' Hall on Friday, April 6th, when a number of schools took part. The theme of the festival was "The Gift of the Gospel" and the various tableaux portrayed scenes from our Church history showing how the missionary work of the Church has been accomplished. It began with the Great Commission at the Ascension (Holy Trinity) and then continued with St. Philip and the Ethiopian (Holy Trinity); St. Paul at Troas (Holy Trinity); St. Patrick carrying the Gospel

to Ireland (St. Mary's); St. Columba (All Saints' Mission); St. Augustine (St. Stephen's); Bede, Wycliffe and Tyndale (All Saints' Cathedral); the Rev. John West and his work with the Indians (St. Faith's); Bishop Bompas (Christ Church); and the festival concluded with the Arming of Christian (St. Luke's).

Many of the tableaux were very well done, and showed a marked improvement over previous years. The attendance of both children and adults, however, left much to be desired, and it may be that a more suitable time for the festival can be found, when a larger number of Sunday School children will be able to be present.



Woman's Auxiliary



THE SERVICE OF CORPORATE COMMUNION

This is the central service of every Annual Meeting of the Diocesan W.A. Board. Here "Faith can touch and handle things unseen." This service sets the tenor of the whole three days' session. Every member can, if she will, set aside her every-day interests and join with others in finding out what the church is demanding of her woman-power. Those who give undivided attention to every detail in the programme are the ones who reflect W.A. enthusiasm to the other members of their branch.

"A three-fold cord is not easily broken."

THE SERVICE OF WITNESS

As the President of the Diocesan W.A. Board was on the point of asking someone to write impressions of the Service of Witness at Holy Trinity, the following came by mail from one of the delegates:

"Holy Trinity service was magnificent—all of it—leading up to the Hallelujah Chorus, leading up to the very gates of Heaven. It seemed as if the Chorus brought in all nations, a vast multitude of Chinese, Japanese and many more, all gathered round, singing, "King of Kings, Lord of Lords,—no longer Chinese or Japanese or English or any other people, but all one in Him."

NEW LIFE MEMBERS OF THE W.A. DIOCESAN BOARD, 1945

Mrs. W. L. Hammett, President of Holy Trinity W.A., Edmonton.

Mrs. L. Corbett, of St. Mark's W.A., Edmonton.

Mrs. Ivor Williams, President of Barrhead W.A.

NEW BRANCHES, 1945

Evening Branch of the W.A., Jasper, Alberta.

Woman's Branch, Foothills.

Cordial Greetings from the Diocesan W.A. Board is extended to these new Branches and to the new Life Members.

FROM THE UNITED THANK-OFFERING SECRETARY'S REPORT FOR 1944

The Diocesan Thankoffering at the Diocesan Annual Meeting in 1944 amounted to \$146.29. This was contributed by 13 city and 27 out-of-town branches. The delegates in session, always have the

privilege of voting this offering to some needs within the Diocese.

The 1944 United Thankoffering amounted to \$164.48. This is used for training and pensioning of mission workers in Indian and Eskimo schools and hospitals and of Missionaries in the Overseas fields. This offering is sent to the Diocesan U.T.O. secretary in time for the delegate to the Dominion W.A. Annual to place it on the plate at the opening Communion Service.

In this year of Jubilee, every W.A. member is invited to contribute to the United Thankoffering. And every member who has been contributing is asked for a slight increase. Let us try for \$200.00. The Dominion Board is expecting to have 50 recruits for the church's work in these five years. The yearly quota of ten is in training at Deaconess House now.

Is there a young woman in this Diocese who will offer herself for training when the September term opens?

HOSPITAL SUPPLIES

At the 1944 W.A. Annual the Diocesan Dorcas Secretary received a splendid response to an appeal for hospital supplies for Hay River Mission. The value of new baby's clothing and medical supplies amounted to \$88.71. In addition there was a good quantity of old linen, second hand layettes and dozens of rolls of bandages. This seemed such a popular idea and brought such gratifying results it was decided to make a yearly appeal, sending to whatever hospital needed it most at the time.

This year's appeal did not prove so successful. However the Dorcas Secretary is most grateful to those branches who responded to her appeal. The total cost of new supplies and baby's clothing was \$39.51. The mission hospital to which these will be sent will be announced later.

ALLOCATION OF LIFE MEMBERS' OFFERINGS

J.W.A. \$5.00 for prizes; Sisters of St. John the Divine \$10.00; Church Bible and Prayer Book Society \$10.00; China and India Relief Fund \$20.00; balance for bursaries to help Students attend Summer School at Kapasiwin.

ALLOCATION OF DIOCESAN THANKOFFERING

Collections at Board Meetings amounting to \$303.27. \$100.00 to augment the Diocesan travelling fund to send a delegate to the Dominion Annual meetings; the balance to the 30th Anniversary Fund for a paid worker amongst youth groups.

ALLOCATION OF E.C.D. FUND

\$30.81 (full amount) to Vegreville W.A. to assist in the interior decoration of the chancel of Vegreville Church.

ECHOES FROM THE OFFICERS' REPORTS

A Little Helpers' Branch in every parish is the aim for 1945.

When one of your members comes to a city hospital please send the name at once. This will help both patients and hospital visitors.

Social Service Department would appreciate gifts of used clothing when you are turning out your cupboards.

Why not have a Reading Circle in every branch of those women who enjoy study or desire information?

See page 10 of the Officers' Reports for the E.C.D. climb. The E.C.D. money at the Quarterly Board Meeting in February, 1945, nearly doubled the E.C.D. at the 1944 Annual.

Only one-third of the W.A. membership subscribes to the Living Message. This magazine costs 4 and 1/6 cents per month. Wouldn't some of the other two-thirds consider reading it? It gives last minute information about our work. The Senior Membership increase over 1943 was 103. This was almost evenly divided between city and outside branches. Several branches increased their pledges voluntarily in 1944.

Save the Children Fund received \$10.00 to help the world's children. Let us try to remember their agony now.

The Diocesan Dorcas Secretary says that the ten Young Women's Banches have been of great help in providing for the children at Wabasca Indian Residential School.

600 members outside the city gave pledges amounting to \$753.90. 477 members inside the city gave pledges amounting to \$1,332.00.

What is the explanation?

The Diocesan Board does not ask branches to increase. It knows they will when their members have a clear vision of the need. That is one of the duties of the parochial presidents.

Sincere thanks to those branches who are contributing dish towels and hand towels to the Church Camp at Kapasiwin. Cups are needed.

AN APPRECIATION

On March 21st the W.A. members of the Diocesan Board expressed their very sincere appreciation to the Editors of the Edmonton Churchman for their generosity in allowing the W.A. so much space in each issue for news, views and information.

THE YOUTH DEPARTMENTS

The display of youth "interest" at this annual meeting was most attractive. The three diocesan leaders seemed to be very occupied with consultations during every intermission. The literature and programmes for each department, Little Helpers, Juniors and C.B.L. and 'Teenage girls caught one's eye and held one's interest. Many, for the first time, seemed to realize that there is a very definite and appealing programme for Juniors and Girls. It only remains for leaders with imagination to put these programmes into action.

The day is now past when the W.A. has to take second place to C.G.I.T. and Girl Guides in the matter of programmes and uniforms. But all leaders must realize the uniqueness of the W.A. programmes for girls of all ages. It is based on the fact that girls need far more time for expression than it is possible to have at the Sunday School session. And so, during the week, girls meet together, according to ages, to develop mentally, physically, spiritually and socially. The following verse concerning our Blessed Lord's growth is the foundation: "And Jesus increased in wisdom and stature and in favor with God and man." St. Luke II:51.

The year's programme is summed up in the Girls' Festival which has come to be an annual event. Later, through cooperation with the D.B.R.E. girls will be offered a period of camp-life at Kapasiwin.

FIGURES FOR THOUGHTFUL COMPARISON

Little Helpers, 30 branches, 500 members, giving \$170.00; J.W.A., 14 branches, 195 members, giving \$81.00; C.B.L., 2 branches, 76 members; 'Teen agers, 9 branches, 76 members, giving \$35.00.

FROM "PREPARATION FOR PEACE"—Page 18

"The leader should, before presenting any one part of badge work, get a mental picture of the complete work. Our programme is mission-centred. However, let us think of it as Church-centred Try to realize that it is the girl and her development that we are seeking and not merely the gathering of information. As we develop our Missionary Badges, let us keep in mind that we are trying to give the girl a picture of her Church at work throughout the world. By wise guidance seek to awaken in her an urge to serve the church in whatever sphere life places her."

A QUERY

Why do church members continue to criticize a programme which they have not read nor studied? Why should the W.A. use any other programme until we have tried consistently for a period of years, the programmes for Girls' work and found them to fail? A leader can make or break any programme we may offer you.

BADGES EARNED BY J.W.A. MEMBERS DURING 1944

Number of stripes earned during the year, the first and second stripes combined was 229. In addition the following were earned: 17 Good Health badges; 29 Handicraft badges; 8 Missionary badges; 7 Memory badges; 23 First Aid badges; 41 Churchmanship badges. Please note the last named. It would appear that the emphasis is in the right place.

Bible Quizz

- 1. Who asked, "Am I my brother's keeper?"
- 2. What two books of the Old Testament are named after women?
- 3. How old was Jesus when He said, "I must be about my Father's business?"
- 4. Who was the first Christian martyr?
- 5. What did Eve give Adam to eat?
- 6. Name the sons of Noah.
- 7. Who first saw Jesus after His Resurrection?
- 8. Who was the treasurer of Jesus' band of disciples?
- 9. How did Paul earn his living?
- 10. In what town was Jesus born?
 (Answers on page 22.)

"I will let no man drag me down so low as to make me hate him."

-Booker T. Washington.

CALENDAR

APRIL, 1945 15th—2nd SUNDAY AFTER EASTER.

19th—Alphege, Archbishop of Canterbury, martyr, 1012.

21st—Anselm, Archbishop of Canterbury, 1109.

22nd—3rd SUNDAY AFTER EASTER.

23rd—St. George, martyr, circ. 303.

25th-Saint Mark, Evangelist and Martyr.

29th—4th SUNDAY AFTER EASTER.

MAY, 1945

1st—St. Philip and St. James, Apostles and Martyrs.

2nd—Athanasius, Bishop of Alexandria, Doctor, 373.

6th—5th SUNDAY AFTER EASTER, ROGATION SUNDAY.

7th-Rogation Day.

8th—Rogation Day.

9th—Rogation Day. Gregory Nazianzen, Doctor, Circ. 390.

10th—Ascension Day. 13th—SUNDAY AFTER

3th—SUNDAY AFTER
ASCENSION DAY.

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Hon. Vice-President, Mrs. H. B. Collins.

Leader of Men

"I would go so far as to say that there is no figure in history who belongs to the whole human race as does the figure of Jesus of Nazareth; and I would, therefore, contend that there is none so fit to serve as a rallying-point for world unity in religion. There are others, of course, who approach Him in universality of appeal. Lincoln, bearing on his shoulders the weight of a great social conflict, 'with malice toward none and charity for all,' belongs (or will eventually belong) to all Americans, North and South; and he is beginning to be appreciated far beyond our boundaries. Socrates, dying for pure love of truth, belongs to all truth-loving men in every place and time. The Buddha, turning back from the peace of Nirvana to share his great secret with suffering humanity, belongs in a very real sense to all of us, whether we accept his religion or not. But Jesus belongs to all of us in an even more poignant sense. He belongs to all of us because, deliberately and with a full counting of the cost and the risk, He gave Himself to all of us-gave Himself in so dramatic and tragic and compelling a fashion that no man to whom the gift is fairly presented can refuse it, unless he is

blinded by prejudice or unless his soul is so narrow and constricted that it cannot be expanded to take in and comprehend so great a boon."

—A Psychological Approach to Theology, page 144, by Walter M. Horton; Harper & Bros.

"The corporation wishes to impress upon Yale graduates and upon the general public the danger of the impoverishment of the nation's mind and soul should the less tangible values of our culture be allowed to shrivel while our energies are devoted to the task of winning a war to maintain them. Of what worth is freedom from want, if our minds be on a lower intellectual level; or freedom from fear if we have a less cultured life to defend; or freedom of speech if we have poorer thoughts to express; or freedom of religion if we bring a less enlightened faith to the worship of God?"

—From a Statement of the Corporation of Yale University.

"People think religion means being unnatural, queer. It is just the opposite It is acting according to the way you are made."—E. Stanley Jones.

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Three Gardens

An Easter Sermon

by The Rev. E. S. OTTLEY.

We have just passed through the sadness of Lent into the glorious dawn of Easter Day. We have gazed upon the Cross and there been filled with amazement at the spectacle of the suffering of an innocent man. We have stood beside an empty tomb and recaptured some of the awe of the Resurrection Day. Yet to many these are just isolated scenes. They are real history, of course. But they seem quite unrelated to the place and age in which we live. So, that, as a matter of fact, it makes little difference to us whether they happened or not. They inspire us, indeed. They stir up emotions in our hearts. But if they do no more than that they are useless. If they have no effect on the way we live, then our observance of these seasons is just an idle sham, and our Christianity is turned into a mere series of sad and pretty stories for children and sentimental women to believe. But I challenge you this morning to make more than that of these treasures of the Christian faith. And to that end I ask you to visit with me three gardens which have played a great part in the drama of redempton.

Let me first take you back to the days before history began, when "the Lord God planted a garden eastward in Eden.' There two people, representatives of the human race, fell before the temptation of the serpent, and were driven out from the presence of God. The location of the place is unknown. What it was like we can only imagine. Even its reality may be a matter of speculation. Was it the actual scene of man's fall from an original state of perfection? Is this merely a story symbolizing how sin first entered the world? It matters little. For there is one incontrovertible fact involved, and that fact is SIN. That is, this Garden tells us that at one point in the development of the race man became conscious of moral values—he became aware of having missed a standard of conduct which he recognized as binding on him to obey. The result was that the man and the woman were driven out of the garden-they had put themselves out of touch with God-there was an inner discord that made life seem out of joint.

However we regard the story of the Garden of Eden, that is its inner meaning, and to its truth the history both of the race and the individual bears witness, there can be no doubt of the entry of sin

into human life. We are vitally aware of its presence. It makes itself felt in the chaos of individual life and in the problems that face us in life's larger spheres. We may try to explain it away. We may try to feel that there is no such thing as sin But of the sense of wrong-doing we can never rid ourselves.

We go on-centuries have passed, and men are still conscious of their sin. We stand at the edge of another garden. It is night, but by the dim light of the Paschal moon we can see eight men, their voices hushed in watchful silence. We press on a little through the trees, and there are three men sleeping, for they are weary. Further still we go, and as we look we can dimly discern the figure of one man, alone, prostrate on the ground, in an agony of prayer. It is the Master. Here in the garden of Gethesemane is the scene of a struggle which leads on to the Cross. Here in the heart of one man the battle of the ages is being fought—a battle which reaches its inevitable climax on Calvary. It is here, in this Garden, that we find the true significance of the events of the first Good Friday. What does it mean?

Is it merely the struggle in the soul of a man who is about to lay down his life? Surely it is more than that. It is the embodiment of a greater truth: that if the world is to be saved from evil, then someone has to be needlessly good—someone who is not responsible must take it upon himself. That is the human side of Calvary; someone who didn't need to, took it upon himself.

But there was more to Calvary than that. If we are to believe what Jesus said, then we must see that the Cross meant something to God, too. Shall we put it this way and say, that since sin could not be cured by God showing men what their sins are doing with them, then it only remains that they shall be shown what their sins are doing to Him. So God sends His Son, with the inevitable result, in such a world as this has come to be, that He is crucified. Even that, God is willing to suffer that men may come to Him. So the Cross is not merely a picture of suffering but more than that, a picture whose great message is that this is the measure of God's forgiving love. That is why we say that the Cross mediates to us the forgiveness of sins. That is why we say with Jesus, that he gave His life, "a ransom for many,"-for "the sins of the whole world." Somehow, because of the Cross, God's forgiveness is guaranteed to man.

If this be not so, then Christianity is no more than any ordinary morality. For without some supernatural significance, Good Friday means only that a good man had died and that his example inspires us. That is true. But it isn't enough to help us much. Actually that by itself, makes Christianity rather weak and sentimental. What does help us is this idea that we find in the New Testament-that Jesus died for the forgiveness of our sins. It can't be explained. But then, none of the best things in life can be explained. You can't explian why an oak grows from an acorn. You can't explain the beauty of a sunset, or of a great

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symphony. All you can do is experience it. So it is with the forgiveness of sins. You can't explain why it happens through the Cross. You can only experience it.

We go along to another garden—a garden belonging to a man called Joseph. It is dawn. And we see women with tear-stained faces drawing near to anoint the dead body of their Master. But as they approach the tomb they see angels which tell them that Jesus lives again. And then, in that very garden, they meet the Master Himself.

Is the story true? Some have called it the product of the disciples' imagination -or perhaps a fable to add to the glory of Jesus. But that isn't good enough. There are certain facts which must be accounted for. One is the change in the disciples' outlook from despair to joy, from weakness to power. No fable can really make men joyful. No imagined event can give them power. Those things are impossible if they didn't actually believe Jesus was alive again. And they could never believe that unless it really happened. Another fact to be accounted for is the existence of the Christian Church, which in spite of many failures and vicissitudes, has continued to change men's lives even down to this present day. That could never have happened had their faith been based on a lie. Men will never willingly go to their death for something they don't believe in. They will never give up their sins for the sake of an illusion. No! We may not understand the manner or the explanation of the Resurrection. But we must accept it as a fact.

But as we stand in this garden of Joseph, can we see no more than an empty tomb and a risen man? Yes; there is a greater truth here. These things are the symbols of something more than that; and that something more is this: that the power of God has come down into human life—that to those who can see there is beside them one who is both the guarantee of God's forgiveness and a power operating in their own hearts. Such was the experience of the first disciples. And such has been the experience of Christians down the ages ever since.

What has all this to do with life? It means this that without a sense of moral values, symbolized by the garden of Eden, life is futile and aimless,—there is nothing worthwhile to live for—the soul is harried by a sense of frustration, failure, conflict.

Without a sense of forgiveness, mediated through the Cross, there can be no inner

The Church of England in Western Canada

By Rev. T. C. B. Boon, B.A.

The development of the Church of England in Western Canada cannot properly be understood unless its work in Canada as a whole is surveyed. The Church of England came to Canada by four different routes. Its first Services were held at Annapolis Royal, Nova Scotia, in 1710, primarily for the British Garrison then stationed there, but a Church was established there in 1732. St. Paul's Church, Halifax, was built in 1750. Charles Inglis, the first Bishop of Nova Scotia, was consecrated in 1787. Gradually the Church spread south into New Brunswick and west into Quebec; eventually four Dioceses were formed, Nova Scotia 1787, Quebec 1793, Fredrickton 1845 and Montreal 1850. These now make up the Ecclesiastical Province of Canada.

From Quebec and Montreal the Church of England made its way up the St. Lawrence River and great work was done amongst the Mohawk Indians, but as far as white people were concerned it became centered at what is now Kingston. The further development of the Church in Ontario was very much due to the presence of United Empire Loyalists, who settled along the banks of the St. Lawrence River in what has become known as Upper Canada. Much of the history of the Church in Old Ontario centres around the personality of its first Bishop, John Strachan, whose vigorous mind and body carried over astounding obstacles for nearly forty years. In due course, Ontario was divided up into its present six Dioceses.

In British Columbia work did not start until 1857, when William Duncan arrived as a missionary to the Indians on the west coast. At that time British Columbia was attracting much attention owing to

peace. The self is in continual conflict. We must be sure that God forgives if we are to have peace in our souls.

And without a sense of power, mediated through the Easter victory of Christ, there can never be for us anything but failure.

So the three gardens lead us, through the valley of the humiliation of sin, to forgiveness at the foot of the Cross, along the road of power to victory with God. the "gold rush" along the Cariboo Trail. As a result the following year Miss Burdett Coutts gave fifteen thousand pounds to found a Bishopric. The Rev. Geo. Hills was consecrated as Bishop of Columbia in 1859.

I

It is one hundred and twenty-five years ago this October since the first Church of England missionary set foot upon the prairies of Western Canada, but the rapid progress which was made by the Church after 1820 was in a large measure already prepared for. The previous thirty years had seen a tremendous expansion of the fur trade and there were many pious men of sterling character amongst the Factors and Servants of the Hudson's Bay Company. The late Archdeacon J. A. Makay (so well and so long known for his work amongst the Indians of Saskatchewan) used to relate how his father, who was a Hudson's Bay Factor in the district around James Bay, used to invite the Indians to attend at his Fort when he read Prayers on Sunday, as he did regularly with the Company Servants. In 1811 the first of the Selkirk Settlers arrived at Point Douglas (now the district around the C.P.R. station in Winnipeg) and commenced the first genuine agricultural land settlement in Western Canada. They had been promised a minister, but no minister from Scotland would come. Urgent representations were made to Lord Selkirk, but without result. Many suggestions have been advanced for this failure; the invariable condition of the country, its unsettled condition due to the private war between the Hudson's Bay and the Northwest Companies at the time, the removal of the Colonists to Eastern Canada. The way by which the Hudson's Bay Company came to select the Rev. John West does not seem to be known. He was in his "middle forties" a married man with three children, but he was also an enthusiastic member of the Church Missionary Society and it was this enthusiasm which enabled him to surmount the many obstacles and difficulties which he encountered, not only during the arduous journey but after he reached the Red River Settlement on the fourth of October, 1820.

(To be continued)

How Athabina Plans to Welcome Returned Men

An Interesting Community Welcome Project

Athabina (the first half of Athabasca and the second half of Pembina) lies between two rivers of those names and

west of the village of Flatbush, about one hundred miles north and west of Edmonton on the Northern Alberta Railway.

This territory is in the grey wooded soil belt. In order to understand the significance of this statement one must know certain facts about our available crown lands. These crown lands are of special interest in the light of the proposed plan of the Government of Alberta to give a half section of land to each war veteran who wants to take up farming. Two-thirds of the area of Alberta is grey wooded soil and practically all the unalienated Crown land in the province is in this wooded belt. All prairie and park homestead land has passed into private hands. All this grey soil has been or is heavily wooded making clearing for cultivation difficult. At the same time this timber means much to the new settler. It means fuel, building logs, timber and fencing material.

This grey soil under ordinary methods of farming is not very productive in comparison with prairie and park-land soils. Under farming methods now being carefully explored by painstaking farmers, guided by a few scientific agriculturists, it is being found that this soil does and will give as good, if not better, returns than prairie or park-land soils. It means the growing of legume crops and the use of commercial fertilizers.

This is introductory to an explanation of what the people of Athabina are trying to do so as to be ready to give a lasting welcome to our men and women when they return from war. Our plans are based upon the proposal of the government to make a gift of 320 acres of land to each veteran. We hope and expect that the Alberta Government will be able to combine, along with their own plan, the best features of the Dominion Government plan.

One-half of all the land in Athabina is still Crown land. We have proposed to the Government that all this as well as all commercially valuable timber thereon, be reserved for Veterans. We have also asked that good blocks of timber be set aside as timber reserves for these settlers, that these timber reserves be carefully guarded, and that resident timber guardians be appointed who are trained in

reforestration. If guarded properly this timber land will furnish a constant supply of lumber for generations to come. We have also recommended that a block of at least forty acres of timber be left to grow on each half section and that this provision be written into each deed of land.

We have asked that care be taken and instructions given to see that the homes of new settlers are so placed as to make the best use of roads. Farm homes grouped near together help in social life, obviate the isolation of farm life, help when children are going to school and lessen the cost of road building.

We have also asked that the best possible plans be prepared and ready for the building of farmsteads and location of the same. We want to see pleasing and commodious homes and farm buildings—a pleasure to the eye and a help towards making fine and lasting homes.

We have asked that our Department of Agriculture give serious thought to training agriculturists able to give scientific advice, especially adapted to grey wooded soil problems.

Now what are we ourselves prepared to do in this matter? First, we appoint a committee. How very stereotyped that is! Every congregation does just that. Then too often it washes its hands of the whole idea and leaves everything to the committee. Now our plan is a committee of the whole house, that is, the whole community. Athabina has a community club of which it is very proud. Its registered name is "The Athabina Athletic Association" (A.A.A.). Except for the Red Cross this is the only organization in Athabina. Under its name are conducted all activities of the community, both social and economic. At this monthly meeting matters such as Roadwork, Picnics, Seed Grain, Sports, School, Cemetery and Church are considered.

From the A.A.A. came the invitation to the Reverend S. G. West to conduct church services. When he went away to war we were fortunate to have the Reverend John Low. Now we are losing him to his new parish in Vancouver. We hope that when our district is filled with veterans' families that Sidney West will come again to us, for he will know the veterans' "language."

by J. McK. Hughes

One of the first problems we have undertaken is a survey to see how many habitable dwellings are available in Athabina for temporary homes for veterans and their families. Today, we hear so much about the housing situation in the cities and towns that it would seem fitting that the first thing we should be prepared to do, is give them a house to live in. So instead of leaving wife and children in the city where housing is scarce and the cost of living high, why not have them close at hand? Then the family will be able to learn about living conditions in the country and will have the opportunity to know their neighbours.

Every farm community has a few empty houses and even a field granary can be fitted up as a comfortable summer home.

Another problem we are preparing to handle is the first year's supply of vegetables. Each present family will double its plot of garden ground. Each will be prepared to supply a new settler's family with a year's supply of potatoes and vegetables. New land does not grow good garden crops, so we will double up on our older well-fertilized land. Then as we plow, rake, seed and hoe we will think of the health and happiness we are growing for others.

We are prepared to meet those looking for new homes, guide them over the country, explain methods of clearing land, breaking, and preparing for crops. We will show them what we ourselves have done in building our own houses and barns from either logs or sawn lumber. We have two sawmills in the district; with veterans as labourers and an experienced operator to supervise, lumber can be had at a minimum of cost.

'We have a fine community hall where we will welcome and entertain and hope to be entertained by our new neighbours. It is not hard to meet returning soldiers, shake their hands, give them a party and say "Welcome Home!"

We plan a welcoming committee of the whole community, which will be on duty not for a day, a week, or a month, but if necessary for years, or until our sons, some of whom are bringing back English brides, and all our veteran settlers are absorbed into our community, and have forgotten the horrors of war in the blessings of peace.

Our Indian Boarding Schools

By The Rev. H. A. Alderwood, D.D., Secretary of the Indian and Eskimo Residential School Commission.

There are 19 Indian and Eskimo Residential Schools under the care of our Church in Canada but the work that is done in them seems to be little known or understood apart from those members of the Woman's Auxiliary, who work so faithfully to supply clothing for the children. Since 1920, 16 of these schools have been administered by the special School Commission of M.S.C.C., which has its headquarters in Winnipeg. Those who know the work best believe that in these institutions our Church has its greatest educational opportunity of serving the native races of this Dominion. In this short article we shall endeavour to answer some of the questions which are often asked.

Why Residential Schools For Indians?

The system of taking Indian children into residence began with the Rev. John West who realized that he could only give training to the children he loved by keeping them in his care. The nomadic life of the parents made it impossible for the children to receive any education unless they remained at one place with the teacher. The system begun so modestly has been greatly extended and is now accepted by the Government as the only method of providing education for the Indian children for life in the modern world in those areas where the nomadic life continues. A Residential School is not only a place for learning in the ordinary sense but is a Christian home where children are in daily and hourly contact with devoted workers who seek their all round development. By sharing in the duties of the institution they learn how to live healthily and usefully. The girls rereceive practical training in the kitchen, laundry and sewing room and in most cases the boys acquire considerable knowledge of farming and other practical arts.

What Are We Hoping For?

We hope that by spending a number of years in such an institution the pupils will not only acquire Christian knowledge and be led into a personal Christian experience but that they will be fitted for independent life under twentieth century conditions. Even in remote parts of the country the natives are today becoming more closely connected with white people and it is essential that they should learn the

English language and be able to do business. Some pupils soon give evidence of an ability which enables them to take the ordinary school courses. It is our hope that an increasing number will become teachers, nurses, ministers and be enabled to assume positions of leadership among their own people. For the present we do not hope for this for the majority but at least aim to teach them how to live and in their formative years to build strong bodies to resist the diseases which otherwise play havoc with them.

How Successful Are These Schools?

We cannot vet claim that we are vet reaching the standards we have set before us or that the results are uniformly satisfactory. Not every boy or girl who spends some time in a boarding school goes out into life giving evidence of permanent advance. On the other hand, what rector of a white parish is satisfied with the results of all the work he does among the children committed to his care? How many of the white children who grow up in such favourable circumstances and are confirmed go on to become regular communicants of the Church? There are many disappointments in Indian work but experienced workers have no doubt that we are continually gaining ground and that great strides have really been made in the short time the work has been carried on.

How Is the Cost Met?

The cost of the 16 Residential Schools, administered by the M.S.C.C. is, of course very high. This year it will be over \$350,000. Sometimes we hear criticisms against the Church spending so much money but these are based on a complete misconception. Much the greater part of this cost is borne by the Dominion Government and the greatest contribution of the Church is made by the W.A. in providing most of the children's clothing. As a matter of fact there is no opportunity to the Church in which so much may be accomplished at so little cost.

What Is Required of the Church?

Not many but Christian workers who will contribute their faith and hope and love. These are things which money cannot buy and the Government has pledged these institutions in the care of the Churches in the knowledge that they only can supply the Christian influence which

is the foundation of character. Our Church is, therefore, faced with the chance of permanently influencing some 2,000 Indian and Eskimo boys and girls, and for this purpose must maintain a staff of 200 missionary-hearted men and women. This is our greatest need and the standard reached in the schools can never be any higher than that which is found in the workers themselves. Clothing, of course, is needed and will doubtless continue to be provided by the devoted efforts of members of the Woman's Auxiliary. There are a number of Sunday Schools and other Church groups who have adopted an Indian pupil and pay a contribution of \$30.00 year, which is estimated as covering the cost beyond the grant provided by the Government. It would greatly strengthen the hands of the Commission if many more of such gifts could be made.

What Is Required of Workers?

A Residential School can use all manner of talent and ability. Every school requires trained teachers and should have a qualified nurse and engineer. After that we need skilled workers in kitchen, laundry, sewing and on the farm and garden. We need young workers and older workers, some who can play actively with the children and others who can provide mother care. It is our hope that after the war we shall be able to train all our workers and that with a higher standard of efficiency in the staff all our influence will be greatly increased. The salaries paid are naturally not high but they have been gradually increased from former levels and we believe they are today reasonable for those whose primary object is the rendering of Christian service.

If there are any who read this article who are interested and feel able to offer their services, full information can be obtained from the office of the Indian and Eskimo Residential School Commission, M.S.C.C., 43 The Bible House, Winnipeg, Manitoba.

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"BILL"

By Wing Commander F. K. Belton, Senior R.C.A.F. Chaplain in 2nd Tactical Air Force

This is the story of "Bill" a Canadian boy. I met him for the first time about three months after he joined the Royal Canadian Air Force and was in training at an Elementary Flying Training School in the West. As was my invariable custom, I asked him why he joined up, and unlike most of the boys who have hesitated and had to stop and think for a while, he had a ready answer. It was something like this, "I got to thinking what kind of a world this would be if Hitler gained control of it. It certainly wouldn't be the kind of a world I'd want my father and mother, my brother and sisters and my friends to live in so I decided that it was my duty to do my part to see Hitler did not gain control.'

The next time I saw Bill was in later 1941 at an R.A.F. station in the South of England. He had been posted to a torpedo carrying squadron. It was fine to see him again. He had made for himself a good reputation as a pilot and was as fine a specimen of Canadian manhood as one could wish to meet. It was my duty from time to time to visit the R.C.A.F. personnel on that station and to hold services there. Bill was always present and used his influence, which was considerable, to see that his fellow pilots were present also. Then one day I went to the station and Bill was missing. I learned that he had been detailed to attack a German convoy off the Freisian Islands. He had not been heard of since he left his station. Frequent searches had been made all along the course which he had been briefed to follow. But there was no sign of Bill, no wreckage of aircraft to be found. Bill and his crew were "missing, believed killed."

Among my various duties as R.C.A.F. chaplain in the South of England was the visiting of a very fine hospital, a hospital which has since been called the "place where men are remade". One day as I made the rounds of the hospital, to my great amazement, I found Bill there. He was more dead than alive, and a great struggle to save his life was in process. Bill was in that hospital for more than a year and during that time I visited him every week. Little by little, with the reticence of a man who had suffered a terrible ordeal, Bill told me his story.

With his crew of three, Bill had set off in the night to attack his target. When

he was within sight of the Freisian Islands, one of his engines began to give trouble and finally sputtered into inactivity. The aircraft began to lose height and at length plunged into the water. Fortunately, with the impact of the crash, the dinghy was thrown clear and Bill and two members of his crew were able to struggle into it. The other member was not seen again. He went down with the aircraft. So with high seas rolling, the three men sat in their dinghy to hope and wait for rescue. In the crash, the emergency rations had been soaked in gasoline so there was no food. But there was water to last for some time and the men were confident that aircraft would be out searching for them and that rescue was only a matter of hours. Late that day an aircraft passed over them, and thinking they had been seen the men waited hopefully and were able to joke among themselves but as night came and another dawn, and the second day wore on without sign of rescue, their spirits sank very low. The sea was rough and the wind was cold and it was constantly necessary to bale out the dinghy. Hunger too was now adding to their discomfort and with the third dawn one of the three became hysterical and before the third day was finished, died. Taking off his life jacket the two reverently slipped the dead man overboard. Together they said the Lord's Prayer and then settled down to wait again. Time passed by and Bill and his crewman began to lose count of the days, but about the eighth day, four Hudson aircrafts flying very low and obviously searching for something passed over them. They stood up in the dinghy and waved to attract attention and then settled down again, sure that this time, they had been seen. But as the day wore on, their optimism grew less and less for no rescue boat appeared and no protecting aircraft came to circle them and point out their position. By dawn, the next day, Bill was alone. Weak with exposure and crazed with hunger and the bitterness of the previous day's disappointment, his companion died. After putting him overboard, Bill piled the lifejackets in the centre of the dinghy so that he could sit on them and be clear of the water which frequently washed in from the high waves. Weakness was now becoming a great problem and Bill tried

to conserve his energy for the periodic baling out which was necessary. A few days after the death of his companion, Bill heard the drone of an aircraft near_ he looked around and saw an aircraft approaching from the direction of enemy territory. It was a German aircraft. The pilot saw him and began to circle around him. This time, Bill was sure of rescue. True he would be taken prisoner but anything would be better than the weakness and hunger and loneliness which he was suffering. Moreover he was in his last day's supply of water. So rescue even by the enemy seemed a pleasant prospect. After half an hour, the German aircraft left. Alone Bill waited hopefully but no help came. The German pilot had apparently been hoping that one of our own aircraft would be looking for Bill and had been waiting for it.

Thirst was added to Bill's sufferings. One day a seagull landed on the edge of the dinghy and making a great effort Bill grabbed it. He drank the blood and then with his knife cut open the bird and ate the liver and the heart. So the days wore on. Bill was hardly conscious most of the time. He would imagine that he heard aircraft in his conscious hours. Then one day he heard the throb of engines and saw in the near distance a motor torpedo boat of the Royal Navy. Making one final effort Bill stood up in his dinghy and yelled at the top of his voice. Then he collapsed. He awoke to find himself in the hands of the Royal Navy after being fifteen days adrift.

So I met Bill in the hospital where they were struggling to save him. He lost both of his feet. The constant soaking in salt water brought grangrene. Later he lost his legs just below the knees. But the same spirit which had kept him alive during his ordeal in the water now brought him to recovery. It was one of the greatest thrills of my life to go to the hospital one day and find Bill learning to walk all over again with artificial legs.

The last time I saw Bill was at a fighter station in the South of England. In spite of his artificial legs he was flying again. This time he wanted to get on Spitfires so that he could carry on the job he set out to do and which was interrupted by what he called an "incident" in the North Sea.

I tell this story because it illustrated the spirit in which these young men of Canada, our sons and our brothers, are making victory possible, the spirit in which they are making sure that Hitlerism shall not dominate our earth.

The Church and Scouting

By Rev. Canon The Hon. H. J. Cody, M.A., LL.D., D.D.

Last June I was nominated by the Chief Scout of Canada, His Excellency the Governor-General, as the President of the Canadian General Council of the Boy Scouts' Association, in succession to the late Gov. Edward Beatty, President of the Canadian Pacific Railway and first President of the Association. To come after so great a leader of Canadian life and activity makes one humble and sensible of the challenge which the position of president of so great an organization of Young Canadian life constantly presents. I have pledged myself as a clergyman, a university official, and a citizen, to do the utmost I can to promote the welfare and advance of a new educational and truly religious movement. The cause is worthy, the opportunity great, the aim the high task of seeking to make of boys good men, good citizens, good soldiers and servants" of the Highest.

In 1908, Gen. Baden-Powell—a cavalry man, a military scout, an intelligence agent, a leader of "irregulars", a trainer of troops, a hero of the South African War—founded and inspired the greatest youth movement the world has ever known. His own career exemplified ideals of honour and health, manliness and service for others. The essential training of a scout in war was applied to the training of a boy for citizenship in peace. The boys' promise to do their best

- (1) to do their duty to God and the King,
- (2) to do a good turn to somebody every day,
- (3) to obey the Scout Law, is a kind of code of chivalry, which includes honour, self-discipline, courtesy, courage, selfless sense of duty and service and the guidance of religion.

The law for scouts is not a series of negatives, "don't" but of positives, "Do".

This movement has proved to be one of the safest and most influential of modern educational efforts. It seeks to reach, to train and to discipline boys at a difficult and critical period of their lives. It conserves a boy's energies not by repression but by giving them a right direction and a constructive expression. It gives them something to do or to make; it links them with Nature and develops habits of keen observation. It teaches theory through practice. Hikes and open-air explorations are associated with the district in which the boys live, and

thus unconsciously teach a sane and deep type of love of one's country.

In the Scout Law are found moral and spiritual factors—helpfulness to others and reverence for God, all in the most natural fashion as an essential part of life.

Scouting is a valuable supplement to training in school under the personal influence of a good scoutleader; it continues the educational process after leaving school, often in the open air. It involves doing, creating, observing, deducting, on one's own, in the world of nature and in the community.

It puts something of the spirit of a game, of joy, of freedom, into work, and this issues in health, helpfulness and happiness. It is a recreation in which a boy is unconsciously led to educate himself. In these days of war the Boy Scouts have "been prepared" to adapt themselves to the needs of the time and to take on innumerable tasks which their elders now on active service once performed.

This movement has spread through all the free nations of the world and has become an international link. Even the totalitarian states have recognized its value though they have perverted its ideals and misdirected its energies. It may prove after the war one of the unifying and energizing forces for world peace.

I trust that in Europe when hostilities have ceased the Scout movement may prove an agent of relief, and revival of international decorum and co-operation.

Scouting is one of the best methods of training for citizenship. Democracy makes greater demands than any other form of government on the intelligence, interest, and integrity of its citizens. Without the basis of character and without the recognition of the value of the individual in the sight of God, democracy will decay and die. The aims and the practice of scouting train our future citizens in the soundest fundamental principles.

It is not a substitution of ethics for religion. Brigadier Veith of the Salvation Army notes the value of the association of group members with the church and Sunday School.

"One of the chief aims of Scouting is to help Canadian youth to face the future unafraid and confident, firmly rooted and grounded in Christian principles" or religious principles.

Scouting is fundamentally religious. The first promise of the boy is "to do his best to do his duty to God". It is a fact that about eighty per cent of the church work for youth is done through Scout and Guide groups. Many of our finest clergy are active Scoutleaders. I heartily commend a publication of our Church of England in Canada's General Board of "A manual of Religious Education. Scouting in the Church of England in Canada for Chaplains and leaders." It emphasises the value of Scouting to the Church and of the Church to the Scout "Scouting asks of the Movement. Church its blessing upon Scouting's effort to help its boys, and all boys, along the path of practical Christian citizenship."

Those who will link themselves to a great cause, may well join that vast army of men who are devoting their time, money and energy to the Scout Movement.

This is a great youth movement. Invest yourselves in the training of boys and girls. No other investment will bring in a surer and better return. What a prospect! A generation of Boy Scouts and Girl Guides, grown to manhood and womanhood, indoctrined with the practice of honour, loyalty, purity, co-operation, courtesy, helpfulness, reverence! It would mean a better Canada, a better Empire, a better world. (Canadian Churchman)

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ALL SAINTS' CATHEDRAL THE VERY REV. A. M. TRENDELL REV. W. W. BUXTON

Our Easter Services were very well attended again this year, and thanks to those who gave flowers and to the work of the Sanctuary Guild the Church looked very beautiful. Unfortunately we had to turn a large number away at 11 a.m. as the Church was full to capacity by 10.45 a.m. and more than a hundred people had to stand all through the service, and those who were in the Porch never had an opportunity to see the inside of the Church at all. The evening service was also well attended and all available seats were occupied.

Those who attended the Three Hours' Meditations on Good Friday were very grateful to the Rev. Canon Nainby for the inspiration he gave to them and will

long remember his visit.

The Cantata on Good Friday evening was, as usual, well attended and the Seven Last Words by Dubois was beauti-

fully rendered by the Choir.

On Tuesday night in Easter Week the Choir Association presented its Twelfth Annual Penny Reading in the Parish Hall before a large audience. Throughout the programme an excellent standard was maintained and all who were present enjoyed it very much. For the sake of those who are not quite sure what a Penny Reading is a copy of the programme follows:

Part One—"Walk into my Parlor."
half hour comedy sketch. Following A half hour comedy sketch. this there were three songs by Lawrence Kay the boy Soprano from the Choir. Three songs by Mr. Bill Smith, Tenor, and a Duet by Lawrence Kay and Mr. The next item was a Highland Dance by Edith Johnstone and Ella Davidson with Thomas Oliver as Piper. Two numbers by violin and piano played by Lina Caouette and Marion Dyer, and a Dualogue Sketch by Harry Taylor and Dave Brown. Part Two was "Thirty Minutes with Thirty Girls." presenting All Saints' Junior Choir under Mr. Vernon Barford.

On Palm Sunday night following the evening service the A.Y.P.A. sponsored the showing of the picture film "The King of Kings." The Hall was packed and all who saw the picture were deeply impressed. Other A.Y.P.A. activities for the month included a continuation of the Study of the Thirty-nine Articles for the Devotional Night, and a talk on 'Finding a Mate," the first of a series on Marriage Problems for the Edification

Night. These were given by the Dean. We are pleased to see Mr. Buxton back after his sickness, and also have good reports on the recovery of Mr. Tims who sat up for the first time on Easter Monday

after being in bed for six weeks.

CHRIST CHURCH THE REV. E. S. OTTLEY

With Good Friday and Easter services over, another milestone in the Church's Year has been passed. The services were very well attended, especially the celebrations of the Holy Communion, and the Rector felt that Easter had been a good day. Dean Trendell conducted the Three Hours' Meditations on Good Friday; and in the evening the Choir rendered Stainer's "Crucifixion" in a rendered Stainer's "Crucifixion" way to delight the most critical. Life of our Lord, set to immortal music, never palls; and why the pews were not filled to capacity to thrill to "Fling wide the Gates" is beyond the comprehension of your correspondent, at least.
The blueprints for the new rectory

are now en route to Ottawa for approval. Permission to build being obtained, the erection of the building will be com-

menced in May.

W.A.-Most of our readers will by now be remembering the Diocesan Annual with pleasure. A great many feel it to have been the most satisfactory meeting in many years. Miss Frances Howard added greatly to the gathering, and her talks were so much enjoyed by all. At a Youth Service the following Sunday evening in Christ Church, Miss Howard spoke again to a large gathering. Branches throughout the city attended in goodly numbers, and many of our own young people were present. Young men of the congregation read the lessons and acted as sidesmen. Following the service a fireside was held in the Parish Hall, where Miss Howard spoke in a more informal way, answering questions and giving us interesting bits of information on the work of the Church in China. We would like to tell the congregation that the three branches of the W.A. are planning a large rummage sale. So keep sharp eyes for rummage during your coming "Spring Upheaval." You will be telephoned shortly.

Thanks go to our Radio friends who continue to support us. And we would remind you again that Christ Church is open at all times to welcome you. The words on the Lych-Gate leading to the

Church read:

Come ye apart, and rest awhile; Find peace, and see reflected here God's smile.

HOLY TRINITY

CANON W. M. NAINBY

Our Lenten Services were very well attended and we are grateful to those who spoke to us each Wednesday. The religious film "The King of Kings" was shown

in the Church on March 23rd.

On Good Friday our Sunday School Superintendent, Mr. Brown, conducted a Children's Service in the morning, and the Three Hours' Devotions was conducted by the Rev. E. S. Ottley. His addresses on the Seven Words were particularly helpful and appreciated. On Good Friday evening the Choir sang the sacred Cantata "Olivet to Calvary. Our thanks to the guest soloists, Mr. W. Townend and Mr. W. Smith.

Easter Day proved a delightful day in every way. There were splendid numbers at all services, and we enjoyed having the

help of the Rev. Don Read.

W.A. Active Service Group-120 parcels were mailed to those overseas, the men receiving a pair of socks, and the women handkerchiefs, together with the Easter letter and Service list.

The Easter letter was also sent to all on active service in Canada, and gifts of fruit to two of our members in hospital.

We are very happy to congratulate S/L Gordon Wonnacott who has now received the D.F.C. and Bar, and Fl. Lt. George Haslop, who received the D.F.C. The citations to these awards are very fine indeed.

Sanctuary Guild-A most successful tea and sale of artificial flowers was held

at the home of Mrs. Cowles.

Mothers' Union-A Corporate Communion was held on Palm Sunday, with almost all members present. The April meeting took place at the home of Mrs. W. H. Sheppard, when Mrs. Mathieson, a retired missionary from India gave us an excellent address.

Sunday School-The Garneau School attended the Good Friday Children's Service, The Lenten boxes were presented and some \$50 was realized. Mrs. Tingle's group will represent the school at the annual dramatic festival at All

Young Women's Fellowship-At the last meeting plans were made for enter-



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taining War Brides, and for a Rummage Sale, Apron Shower and Tea in May.

Parish Guild-Our last meeting was held at the home of Mrs. Steven, March 26th. Plans were made for a Tea to be held at the home of Mrs. Graham Huckell on Wednesday, April 25th. Our speaker for the afternoon was Mrs. Burkwall who spoke to us about the women of China. This was especially interesting as Mrs. Burkwall was at one time a missionary in

W.A.-The Service of Witness held on March 21st, was a wonderful inspiration to all who had the privilege of attending, and was followed by a reception in the Church basement when many friends had the opportunity of enjoying a social hour. Plans are now made for a Tea to be held

on May 4th.
Girls' Club—Bazaar work has been given out early this year and nimble fingers are already hard at work. At a recent meeting we were pleased to have Mrs. G. E. Halhett, A.T.C.M. We are collecting suitable material for scrap books for servicemen of the Col. Mewburn Pavilion.

Choir—On Friday, April 20th, the choir are holding a Whist and Bridge Party in the Acacia Hall on 83rd Avenue at 8.00 p.m. We hope our friends will keep that evening free and come prepared

to have a good time.

ST. FAITH'S REV. L. M. WATTS

Easter was the usual happy day at St. Faith's. It always warms our hearts to see the Church full of people. This is the place to say thank you to all who contributed to our happy Easter. We are grateful to the choir for their help in leading the singing and for the anthem which they added to our Easter praises. Thank you, too, for the gift of ten new portable benches which were used for the first time on Easter Day. That the seating was arranged on the Saturday afternoon was a great help. Canon Clough's assistance during the morning, and Mr. Currey's help in the afternoon and evening were much appreciated. And so we might go on saying thank you for the flowers and for the way they were arranged; for the two new offertory bags; and for the generous Easter offering. We cannot estimate the help of the Easter worship in our lives. All that we can say is that we are grateful to all, and above all to God for the Easter victory.

On Good Friday Mr. Currey took the children's service at 10.00, and the Three Hours' Devotion was conducted by the Rev. D. R. J. Read, whose services were much appreciated by the congregation. The Wednesday evening services during

Lent were fairly well attended. St. Faith's W.A. was well represented at the Diocesan W.A. Annual, and enthusiastic reports have been brought back to the branch meetings. This annual event is a highlight in the life of the W.A. because it helps to keep our vision high and our horizon wide.

On Sunday, March 18th, the members of the Evening Branch of the W.A. held a fireside hour at the Rectory after evening service. Mrs. Walter Shillabeer gave an excellent paper on Burma as part of the study book work for the year.

In view of the large number of new houses in the parish the Bishop has offered us the services of the Rev. D. R. J. Read for three months this summer. We are grateful to the Bishop for his helpful gesture, and to Mr. Read for his willingness to come and help us.

On Wednesday, April 18th, the Sanctuary Guild will hold a tea at the Rectory. If this reaches you in time we hope you will read it as your invitation to come.

ST. LUKE'S

CANON W. H. HATFIELD

Palm Sunday was marked by the placing of Palms in the Chancel and on the Altar and by the distribution of crosses in the Sunday School. These crosses were made from Palm leaves by members of the Evening Star Girls' Club, who look forward from year to year to this tiny bit of work for the Church.

The Children's Service on Good Friday morning brought out a goodly number of the Sunday School with some parents. The children were brought near the Cross by a series of "word pictures." The usual service of prayer and meditation for adults helped to bring a clearer realization of the "Way of Sorrows."

Well attended services greeted Easter Day with its promise of Eternal Life through the death and resurrection of Jesus Christ. Spring was in the Church, brought from Victoria, B.C., through the generosity of our old friends Mr. and Mrs. Shearing, who sent quantities of wild lilies, and Mr. and Mrs. Wills, who provided daffodils from their garden. The Church was crowded at the Children's Service during which the Sunday School scholars presented their Lenten Self Denial Pyramid Boxes at the Altar. The Junior Choir sang several Easter selections very sweetly.

Canon Hatfield visited Winfield on Palm Sunday, holding the usual services. At the Baptismal Service four children were received into Christ's flock. These included a child of a Christian Chinese

family.

St. Luke's Senior Boys' and Girls' Club spent an evening recently rolling bandages for a mission hospital.

The children of the Sunday School are looking forward to the Dramatic Night at All Saints' Hall on April 6th., when some of the scholars will present "The Arming of Christian."

> CHURCH OF THE GOOD SHEPHERD

REV. R. S. FAULKS Sunday Services—Holy Communion 10 a.m. (2nd Sunday only); Evensong and Sermon 7.30 p.m.

Easter Day Services were attended by the largest congregation since the Church

was first built. The Church was very nicely decorated by the Altar Guild. Holy Communion was celebrated by H/Capt. Canon C. F. A. Cloygh at 9.30 a.m. Evensong was conducted by F/Lt. M. O. Murphy, R.C.A.F. Northwest Command, and the thanks of the congregation are extended to these gentlemen for their visit in the absence of the

Rector who was called away hurriedly to Victoria, B.C. owing to the illness of his father.

Sunday School-On Easter Sunday evening prizes were distributed by F/Lt. M. O. Murphy for regular attendance during Lent to Ivy May Moore, Heather Cameron, Lilian Fox, Barbara Worrell, Jerry Anderson and Donald Cameron.

Choir—Evensong on Easter Day marked the first time our new Choir participated under the direction of Mr. W. E. Briggs, and their efforts were much appreciated and enjoyed by the con-

gregation.

Women's Auxiliary-There will be a Sale of Home Cooking and Aprons on April 21st at the usual stall in the Market

Sanctuary Guild—A very excellent variety show was held on March 15th and 16th at the Community Hall under the direction of Mr. Art Johnson. There was a capacity crowd on both nights and we are grateful to all who made this entertainment such a big success. \$150.00 was realized for the Church Building Fund. Many thanks to the entertainers, and the Guild

At a congregational meeting held in the Parish Hall, March 19th, considerable outstanding business was disposed of and a report of the Synod of last year was given by Mr. E. S. Cooper.

ST. MARK'S REV. A. ELLIOTT

At the recent vestry meeting a warm welcome was extended to Mr. Hayden, who, because of his illness, had been unable to attend the meetings for some time.

In place of Easter envelopes dime cards have been distributed to aid in the Improvement Fund. These cards will be

called in for Whitsunday.

On April 3rd the Vestry held a whist

drive in the parish hall. The W.A. held a very successful tea on

March 25th.

The President and her delegates attended the Annual Diocesan meetings at All Saints' Cathedral.

The Sunday School and Church members presented Miss J. Lawrence with a wedding gift after Sunday School on March 23rd. Miss Norma Hughes will

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take her place as secretary-treasurer of

the Sunday School.

The many friends of N/S Lt. Letitia (Tish) Simons will join in congratulations to her on her marriage to Pte. Kenneth Lewis, of Bralorne, B.C. The ceremony took place in Belgium on March 10th last, and Hon. Capt. C. E. F. Wolff officiated.

ST. MARY'S REV. A. ELLIOTT

Our Good Friday and Easter services were very well attended. Good Friday service was held at 11 a.m. when the Rector spoke on the Litany of the Seven Last Words from the Cross. On Easter Sunday, Holy Communion was celebrated at 8 a.m. and 11 a.m. On Wednesday evening, March 28th, members of the A.Y.P.A. dramatized a sketch, in keeping with Holy Week entitled "A Woman by the Road."

W.A.—Several of our members attended the Diocesan Annual on March 21st, 22nd and 23rd in All Saints' Parish Hall, also the Service of Witness at Holy Trinity on the evening of March 22nd when the Right Rev. A. Sovereign, Bishop of Athabasca gave a very inspiring address. Wednesday, April 4th, the Juniors, under the capable leadership of Mrs. Robinson, assisted by Mrs. Cuff, held a tea and sale of work in the Parish Hall. During the afternoon the girls put on a programme consisting of sketches and songs. Of special mention was a sketch entitled "Our Aims" when each sketch entitled "Our Alms when each member recited a verse illustrating the aims of the Junior W.A. The evening group of the W.A. sponsored a social evening of Court Whist on April 4th in the Church hall. There was a good attendance and all spent a very enjoyable

Sunday School-The Sunday School held a party and show for the youngsters and all had a grand time. We have had several practices for our part in the

Pageant Play.

Our teaching staff has been very faithful and the attendance records are most gratifying. The teachers are attending the Association meetings held in Holy Trinity and find the instruction helpful in teaching their pupils. There is considerable building in the Highlands parish and our records show several new pupils enrolled during the last few months.

The Primary Class won the Attendance Banner for March by a mark of 97.5—a hard one to beat. The Sunday School average for the same period was 86.1.

The G.B.R.E. examinations will be here soon and we hope to have a few who will write. We have obtained two good sized blackboards which help a great deal in putting over the lessons.

ST. STEPHEN'S CANON J. C. MATTHEWS

Sunday Services-Holy Communion 8 a.m.; Sung Eucharist and Sermon 11 a.m.; Evensong 7.30 p.m.; Sunday School 12.15 p.m.

Weekday Services-Holy Communion on Monday, Thursday, Saturday at 8

a.m.; Wednesday 10 a.m.

We are missing Jimmy Green very much. He is now at Camp Shilo in Manitoba. It is hard to fill his place in the many activities of which he was the leader-Cub Master for the pack of forty boys—Sunday School Superintendent— Leader for the Wednesday Night working party—and helper in many other ways. We hope he will be back again before

long.
We had the privilege of a visit from the
Bishop on March 11th at the morning
The Ray A Elliott very kindly took the 8 a.m. service on Palm Sunday. The church was beautifully decorated with flowers donated by members of the congregation for the Easter Festival. Mr. H. L. Weir preached at the 11 a.m. service.

The Bishop has fixed Sunday, May 6th, for a Confirmation Service at 7.30

At St. Matthew's Mission we have sustained a great loss in the resignation as Lay Reader of Mr. H. G. Dodd. Mr. Dodd says, "Owing to infirmities

connected with old age I feel unable to carry on after March."

Mr. Dodd was given a Lay Reader's license on March 16th, 1944, by the Bishop at a service in the Mission Church. For some time before he received his license Mr. Dodd was taking services at the Mission and during all the time of his connection with St. Matthew's he has been most active in furthering the work. It was mainly due to him that the Church has been redecorated and the parish hall painted.

The Rector tried hard to get a Lay Reader for the morning service on Easter Day but was unsuccessful. However Sister Amelia stepped into the breach, and the Church was full with Sunday School children and grownups.

At St. Michael and All Angels' we had a very nice Eucharist at 9.15 a.m. with hymns and sermon and afterwards Mr. Adams had an Easter service for the Sunday School children.

It was good to see Mona Bennett and Velma Clarke while on furlough both looking exceedingly smart in uniform.

ST. JOHN THE BAPTIST, RIFE

A pretty wedding was solemnized on Sunday, February 11th, when the Rev. A. E. Godwin united in marriage Regina Haaland of this parish and Petty Officer Richard Arthur Garrard, R.C.N., of Victoria, B.C.

Mrs. M. Destrube, treasurer of the W.A. is spending a short time at the

Coast.

Mrs. W. Rose is a patient in the General Hospital, Bonnyville.

Rural Deanery of Pembina

ST. MARY'S, JASPER REV. T. C. B. BOON

Three Services have been outstanding since these notes last appeared. Mothering Sunday the Early Celebration was made a Corporate Communion for the Confirmees of the last four years, and there was an attendance of twenty-nine. The Good Friday Service was better attended this year, and it was nice to see quite a few children present. The congregations on Easter Day were good, especially at the Early Service. We were glad to welcome a number of visitors at the Morning Service. At the Children's Service the Lenten Boxes were presented, the amount of the Offering being \$12.46, quite an increase over last year. The Little Helpers' Service in the afternoon was bright and cheerful, but we missed Mrs. Edenborough very much. Mrs. Kulak provided a pleasant surprise for the children; she had made little bunnies for them. Many people sent flowers to decorate the Church and it looked very beautiful indeed. Mr. Snape and the choir are to be congratulated on their music on Easter Day. The Lessons at Evensong were read by the Wardens.

At the W.A. meeting on March 28th delegates' reports were received. Cleveland gave a full account of all the Annual Meeting held in Edmonton, and with Mrs. Popey and Mrs. Jackson the other delegates, brought fresh enthusiasm to the work. The W.A. Easter Tea was a great success, the proceeds were over \$92.00. Many thanks for the good support given by the congregation and other friends.

That the Vicar has cherished an ambition to extend the work of the W.A. in Jasper has been no secret for some time, and now he is going around with a cheery smile because an Evening Branch of the W.A. has at last been organized. Five enthusiastic members met at the vicarage on March 26th, and forthwith the Branch was provided with officers as follows: President, Mrs. G. E. Prowse; Secretary, Mrs. R. E. Lewis; Treasurer, Mrs. H. E. Jirsch. Dorcas Secretary, Miss Jessie Haigh; Educational Secretary, Mrs. Harvey Ward. The members have been busily engaged since then in inviting others to join, and we hope that by the time this goes to press the present vacant offices will be filled. Meetings are to be held on the second and fourth Mondays, the next two meetings will be April 23rd and May 14th.

The Girls' Auxiliary completed its Nursing Course at the end of March and have planned a Demonstration of their work to be held in the parish hall on April 11th. They have worked very well and very hard and our thanks must be given to Mrs. Prowse, R.N., for her untiring efforts.

The Parish learned with sorrow of the death of Mrs. Thomas Reed on the 18th March. Mrs. Reed was a very faithful member of the Church and her chief thought during her illness was when she might have the happiness of coming to services again. She will be missed by all her friends here. Our sympathy is extended to Mr. and Mrs. Frank Reed and Mrs. Freda Owen in their bereavement.

Baptism—Easter Day, Ralph William Mackenzie-Gerrie.

ST. CATHERINE'S, EDSON CANON W. DEV. A. HUNT

There seem to have been a greater number of communicants at our Easter celebrations than has been the case for very many years; but there is a fact that may have greater significance: there were far larger congregations on Good Friday, and vastly more than in pre-war days—so that we may be beginning to realize the meaning of sacrifice.

The church on Easter Day has never looked lovelier or brighter. This was due in part to efforts on the part of some of our W.A. members on Saturday-in part to the new strip of linoleum down the centre of the aisle. This was a gift from several friends and well wishers. All housewives nowadays fully appreciate good linoleum, and all who have helped with the church cleaning heretofore will have realized the drawbacks of the old cocoanut matting. I am sure everyone was surprised at the difference this has given to the appearance of the church. beautiful flowers, so much more than a decoration, were presented by Mrs. Davies of Vancouver, in memory of her late husband.

Mrs. White read a very interesting report of the recent Convention at our last meeting. It would seem to have been especially rewarding this year; and we were glad to have had Mrs. Hunt and Mrs. Tucker also present. The rest of us much enjoyed hearing Bishop Sovereign over the radio.

ST. JOHN'S, CADOMIN THE REV. T. W. TEAPE

The monthly meeting of the W.A. was held at the home of Mrs. Rice, March 7th. At this meeting Mrs. Miller was elected as our delegate to the W.A. Annual. However, on account of illness, Mrs. Miller was unable to attend, and at a special meeting Mrs. Coppinger was elected to represent St. John's branch. Mrs. Rice also attended the Annual. As the funds of the branch were depleted it was decided that each member would raise three dollars by her own effort, and this money was to be handed in at the next meeting, if possible.

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A visitor to the Coal Branch during the weekend of March 11th was Mr. Heuer, Field Secretary for the British and Foreign Bible Society. Mr. Heuer took part in the evening service, at the conclusion of which the congregation was invited into the rectory for a cup of tea. Lenten services were held every Wed-

Lenten services were held every Wednesday in Lent. A service was held Good Friday at 7.30 p.m.; a celebration of the Holy Communion was held Easter Sunday at 10.30 a.m., and Evening Prayer at 6.30 p.m.

We are pleased to report that Mr. Rice is making satisfactory progress, and we hope to see him up and about soon.

ONOWAY PARISH CHURCH THE REV. F. A. PEAKE

Services:

1st & 3rd Sun., 11.30, Sung Eucharist. 2nd and 5th, 11.30, Matins and Sermon. 4th Sunday, 9 a.m., Holy Communion; 8 p.m., Evensong and Sermon.

Thursdays, 8.30 p.m., Evensong.

It was a great joy to see the church well filled for the Good Friday and Easter services. On Good Friday, after Matins and the Litany, the Passion story was read from St. John's Gospel instead of an address. The Easter services consisted of Sung Eucharist and Festal Evensong.

On Low Sunday a memorial tablet will be dedicated to the late F/O James R. Walker, R.A.F., a former member of our congregation. The tablet is of stone taken from the ruins of St. Mary's Church, Newington Butts, through the courtesy of the Vicar, the Rev. F. C. L. Fitz-George.

Classes in preparation for Confirmation are now in progress and it is expected that the candidates will be presented to the Bishop on June 10th.

We welcome to the parish Mrs. E. M. Vaughan who comes to us from Scotland, as the wife of Corporal C. H. R. Vaughan.

Services at Brookdale and Calahoo have been somewhat erratic of late owing to the state of the roads, but we hope that they will be more regular from now on. There was a good congregation at St. Peter's, Brookdale, on Easter Day for Evensong. Members of St. Timothy's, Calahoo, will make their Easter Communion on Low Sunday.

THE WABAMUN MISSION

THE REV. F. A. PEAKE
The annual Parish Eucharist was celebrated on Easter Day, with quite a good attendance from all corners of the Mission, in spite of the rather early hour necessitated by the parish priest's other commitments. We look forward to the day when we may once again have a priest of our own.

Devotional services were held on Good Friday in St. Aidan's, Rexboro, and St. Matthew's, Duffield, both with good congregations. It is expected that Easter services will also be held in Fallis, Seba and Tomahawk during Easter Week.

The Wabamun Scout troop continues to thrive and regular weekly meetings are being held. Although the priest-in-charge is technically scoutmaster, the bulk of the work is being done by Messrs. T. Lang-Hodge and T. Brusnyk, assistant Scoutmaster and assistant Sea Scoutmaster respectively.

SUNNYBANK

The Sunnybank Guild held an apron and home cooking sale and tea at the home of Mrs. Morris, on March 17th. The proceeds were for church expenses. The sum of \$41 was realized.

Rural Deanery of Vermilion

ST. SAVIOUR'S, VERMILION

VEN. W. LEVERSEDGE

We have to record the death on March 19th of W. A. Rogan, who had served with faithfulness the Church at Vermilion, as churchwarden, delegate to Synod, and as vesteryman. We offer to his widow, and to his two sons, J. A. Rogan, serving overseas with the R.C.A.F., and William, serving with the Royal Canadian Navy, our sympathy. Happily, Bill was able to be in Vermilion for the burial service. We thank God for Mr. Rogan's example of faithfulness, and pray God's blessing for his widow and sons.

Easter Day was for us a day of happiness, with bright services, well attended, and a splendid number of communicants. The altar was bright with beautiful flowers, the gift of several members of the congregation and of the Woman's Auxiliary.

We must record progress with the proposal to build, at an early date, a rectory, though plans are not yet ready for submission to the parishioners meeting. It is clear, however, that the project will involve the raising of a considerable sum of money, and we hope that the appeal when made will be met with sympathy and

generosity by every member of the congregation of St. Saviour's.

W.A.

At the mid-monthly meeting the W.A. welcomed Mrs. Dale Hildebrand, a war bride, and presented her with a gift from the members.

The members extend sincere sympathy to Mrs. Rogan and her two sons on the death of a loving husband and father, who passed away suddenly on March 19th.

Two of our members attended the Annual Board Meeting in Edmonton. The report that was brought back was very interesting and inspiring, and seeing so many members congregated together made them realize what a wonderful work our W.A. is doing.

Happy Hour Group

The Happy Hour Group held two meetings in March. There was a good attendance at both meetings, and we were happy to welcome back Mrs. Castle, an old group member.

Materials were bought and distributed among the members to be made up into kiddies clothing for the spring sale. Further preparations were made for the sale, and everyone is working enthusiastically, hoping to make it a big success.

Business Girls' Branch

At the first monthly meeting business was discussed, and a series of articles on the Eskimo of the Eastern Arctic was read. It was decided to send in the twelve caps already completed to Mrs. Wilson, and to ask for further instructions.

The second meeting was an enjoyable social evening held at the home of Avril Buckingham. The next meeting is planned for April 16th, at the rectory, and we hope to have Mrs. Hildebrand to talk to us.

CHRIST CHURCH, MANNVILLE

The annual choir meeting and dinner was held at the vicarage, Tuesday, March 13th. There was a full attendance of choir members, and a number of guests. The president is Vivian Croft; sec.-treas. J. L. Johnston; librarian, Mrs. E. A. Mercer. Two turkeys were generously provided by Mr. R. C. Johnson. The choir, under Mrs. N. H. Arnold, gives very faithful and helpful service in the church.

The Woman's Auxiliary was represented at the Annual meetings by the president, Mrs. J. McLuckie, and Mrs. W. G. Slee

(vice-president).

We are sorry to lose Mrs. D. J. Burch who is moving to Edmonton. A presentation was made to Mr. and Mrs. Burch at the last W.A. monthly meeting. presentation was from the branch and the Mr. Burch was a member of the vestry. We shall miss the family from all church activities. Our best wishes go with them to their new home.

The Young People's group is busy preparing for an amatur night, Wednesday, April 11th. This is to be held in the Orange Hall. Our former plans for a concert and play had to be concert and play had to be postponed owing to the illness of some members and the difficulty of completing practises be-fore spring work begins on the land.

A lantern service was held on the even-ing of Good Friday. The choir sang as an anthem "The Old Rugged Cross." Easter Day services were well attended, though

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The Corona Hotel Phone 27106 for reservations there are still many communicants who might read the fifth rubric, page 291, in the Prayer Book. The anthem at Christ Church was "The Holy City," which was very finely rendered by the choir.

Services will be resumed at St. Helen's, Stellaville, beginning Sunday, April 8th, at 3 p.m. and every second Sunday.

ST. MARY'S, VEGREVILLE The Woman's Auxiliary was represented at the Annual by Mrs. D. Hughes.

The church woodwork and ceiling have been re-decorated. The hangings should

be in place very soon.

The choir with ten members will take part in the Easter service of Holy Communion, Sunday, April 8th. Mr. George Kowata is at present acting as organist; assisting the choir are Mrs. Hayter and Mrs. D. Hughes.

Baptisms: Palm Sunday, John Rollo Hyatt and Kathleen Bell Hyatt.

INNISFREE

The Junior W.A. had a very happy "Good Companion" evening on March 16th. Ten boys were the guests, and the evening was spent in games and contests and refreshments.

The girls wish to thank Mrs. W. Fisher for the use of her house, and also for the delicious pumpkin pies which Mrs. Fisher

contributed towards the lunch.

The Rev. S. J. Bell held a service in the United Church Thursday evening. The church was full, the majority of the congregation being Sunday School child-ren. The theme "The Crucifixion" was illustrated with langern slides.

ST. ALBAN'S, CHAILEY

The March Community Club meeting was held at Mrs. R. H. Scott's home. Fifteen dollars was voted to the Red Cross and five dollars to the Cigarette Fund for overseas boys. The alteration of the church pews was left in the hands of the Vestry.

The ladies are busy painting and varnishing the interior of the church.

Easter service was held at which Holy Communion was celebrated.

a nice congregation with twenty-four communicants. A Vestry meeting will be held in two weeks.

WILBERFORCE

THE REV. S. J. BELL The Easter Day service was quite well attended and we were pleased to note the presence in church of Mrs. Kelly and the children, who have been confined to their home for several weeks with sickness. Mrs. Kelly is our organist and we have missed her services greatly.

The lectern which we have recently received is a very pleasing addition to the school room which serves as our church.

Baptisms: Margaret Lenore Nash and Richard Gary Elliott, April 1st.

CLANDONALD MISSION

The Landonville W.A. met at the home of Mrs. Tom Bensmiller for the annual meeting. Mrs. Philip Lovell was elected President, Mrs. Wm. Seal, Vice-President, and Mrs. Matt. Kada, Sec.-Treasurer. The financial statement showed an excellent balance carried over for the new year. At this meeting it was suggested that a "bran tub" be conducted at each meeting, the members to contribute an article worth twenty-five cents to the tub. Glassware was suggested for February, aprons for March and tea towels for April.

The February meeting was held at Mrs. Philip Lovell's home, with eight members present. At this meeting it was decided to supply W.A. Dorcas work; also order materials for layettes for Russian Relief, and material for quilts for Russian Relief and the Red Cross. Each member offered to contribute a new article at next meeting for Russian Relief.

The March meeting was attended by seven members, at the home of Mrs. Eric Nettleton. Thirty dollars was contributed to the local Red Cross canvasser. Each member took material home to make up; also arranged to meet on the Wednesday of each week to make quilts.

The sincere sympathy of the members is extended to Mrs. Philip Lovell who received word of the sudden passing of her

mother. The April meeting will be at Mrs. Steve Washylishens.

Rural Deanery of Wainwright

WAINWRIGHT

THE REV. L. A. BRALANT

The Easter services this year while not so well attended were characterized by a brightness and enthusiasm which was encouraging. On Good Friday the Service of Meditation at 11.00 a.m. was marked by the worshipful attitude of the congregation as the immortal words of the Passion were read and sung. We were happy to welcome so many soldiers to the Easter services. The flowers given by various friends and the W.A. were especially beautiful-fragrant reminders of the Resurrection life. Thanks are due to Mrs. Greer, who despite an infirmity, played for all these services. We do need extra help at the organ and are hopeful that some reader will volunteer for this piece

of service, if only for one service a month. We also thank the ladies who springcleaned the church so well.

Three representatives from St. Thomas' attended the Annual W.A. Convention in Edmonton-Mrs. Seabrook, Mrs. J. Taylor and Mrs. G. Arkwright (pres.). We are grateful for the excellent and comprehensive reports brought back. branch has voted an increase in its Pledge to \$30.00, and the members are now busy knitting nine sweaters for the Dorcas work.

Work on the church tower has started, and we hope that before long the structure will be put in a safe condition. Through the good work of Mr. Armishaw we were able to ring the bell on Easter morning. Any contributions towards the cost of this necessary project will be gratefully received by the Wardens or Rector.

Holy Baptism: March 11th, Joan Marie Minter.

Holy Matrimony: March 22, George Chynoweth and Dorothy May Paverly.

ST. MARY'S, IRMA

A short devotional service was held on Good Friday afternoon in the church. The Easter Day communion was inspiring, and we are glad the good weather enabled so many people from the country to attend. On April 5th a beautiful copy of Holman Hunt's famous picture, "The Light of the World" was unveiled and dedicated in the church. This picture was the gift of the Irma branch of the Women's Institute in loving memory of the late Mrs. Pryce Jones. The members attended the service before their monthly meeting and it was unveiled by the President, Mrs. Edwin Sanders, and dedicated by the Rector.

S. MARGARET'S, BATTLE HEIGHTS

We are glad to report that services were recommenced on Easter Day with the celebration of the Holy Communion in Battle Heights school. It is fortunate that the roads have dried so quickly and we hope that regular services on alternate Sunday afternoons can be carried on.

Three ladies represented the Battle Heights branch of the W.A. at the Annual Convention—Mrs. Geo. Tindall, Mrs. Laycock and Mrs. A. Bacon (pres.). All admitted the help and inspiration received from the meetings, and we feel sure the missionary enthusiasm in this area will be greatly increased.

HOLY TRINITY, TOFIELD

Services: The World Day of Prayer service was observed on February 16th. United Church ladies joined with us in this beautiful service. Separate leaflets were taken to the homes of the sick or elderly unable to be present. This little gesture was appreciated.

The Rev. V. Cole came to us for the celebration of Holy Communion at 11 a.m. on March 11th, and the Ven. S. F. Tackaberry for Evensong on March 25th. After Evensong Mrs. McCarthy was pleasantly surprised at her home when a few church members gathered and presented her with a lovely gold watch and bracelet in appreciation of her services as

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organist for nineteen years. As mentioned in a former magazine, ill health made it necessary for her to relinquish this duty. Mrs. McCarthy wishes to thank all who made this gift possible.

The Sunday School recently received a generous gift of books towards their library from Mrs. A. T. Allan, also a few games. Needless to say the scholars were delighted and interested and again we say "thank you."

Mr. Porter has returned from hospital and is convalescing at the home of his sister before returning to Lindbrook.

Mrs. H. Barden, Miss L. Baptist and Mrs. J. W. Robinson were delegates to the Diocesan Women's Auxiliary Annual, and reported interesting sessions.

The regular monthly meeting of the W.A. was held on April 5th at the home of Mrs. T. Sutherland. Nine members were present. After the devotionals and study book period business was attended to. Our Easter tea, sale of home cooking, aprons, daffodils, etc., proved very worthwhile, and our sincere thans are extended to all who assisted on the day and to all who donated or came into tea.

The next W.A. meeting will be held at the home of Mrs. J. W. Robinson on May 3rd, at 2.30 p.m.

If you have not already handed in your Lenten Box Offering, please bring it to the next church service.

ST. MARY'S, EDGERTON

A three-hour devotional service on Good Friday, conducted by the Rev. V. Cole, was exceptionally well attended and all who took part in the service were very greatly impressed.

Good congregations were also present at both services on Easter Day, with thirty communicants attending the 11 a.m. celebration of Holy Communion, and well over forty at Evensong. The choir girls were in very good form at the latter service, and sang as an anthem the hymn "Rejoice, the Lord is King."

Our church had been thoroughly cleaned by members of the Senior W.A. in time for the Easter services, with fresh flowers on the altar.

There were no Lenten mid-week services again this year, due to the fact that we are still dependent upon the ministrations of the itinerating priest in charge of this part of the Diocese.

Instead of the usual Easter tea this year, the W.A. catered for a banquet sponsored by the Ladies Curling Club. This was held in the church basement, and the extra efforts put forth by W.A. members were very highly praised by all who partook of the meal; also, the net results were considered satisfactory. It is planned to turn the money over to the Revolving Rectory Fund.

Rural Deanery of Wetaskiwin

CAMROSE

THE REV. A. WALLIS

On the 2nd March the choir had a dinner. It was simply delicious, and the W.A. and some other ladies made it possible; and the tables looked most inviting. On behalf of the Choir, thank you ever so much!

There was a congregational meeting after church one Sunday in March, to discuss the possibilities of a new church. Opinions were many and varied, but we were unanimous in deciding that something should be done. The interest is there, and that is the main thing Only listlessness can kill a project. Plans are going ahead for an auction sale as soon as possible, and the Groups are keeping it in mind, too.

The J.W.A. have had a supper and skating party, enjoyed by all. There is talk of uniforms in the air; it will be interesting to watch what happens.

Much could be said about the Easter services, but this year the whole message was the Glory of the Resurrection. Everything depended on it. Without it, Gethsemane, Calvary—all Christ's teachings would be but a beautiful poem. But He "overcame death," bringing Eternal Life, making separation a temporary thing, and putting hope and courage into hearts which could not face the Unknown Way without His living presence.

Beautiful flowers for the altar had been sent by Mrs. Dalzell in memory of Mr. W. D. Dalzell.

What could one say about the W.A. Annual? Just this: that the Diocesan Board had planned thoughtfully for our interest and inspiration. It was the kind of Annual that will leave its mark vividly in one's remembrance.

'If, when the doors are shut, Thou drawest near,

Only reveal those hands, that side of Thine:

We know today what wounds are, we have no fear,

Show us Thy scars, we know the countersign.

The other gods were strong; but Thou

wast weak;
They rode, but Thou didst stumble

to a throne; But to our wounds only God's wounds

can speak.

And not a god has wounds but

And not a god has wounds, but Thou alone."

Baptisms: Betty Enid Ogilvie and Vernon Hugh Ogilvie, of Hay Lakes. Burial: Thomas Loren Tindall of New Norway, on the 19th March.

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ST. MARY'S, PONOKA

THE REV. W. ELKIN

The March W.A. meeting was held at the home of Mrs. Slater, with Miss Martin and Mrs. Reece as hostesses. Final plans were made for the Spring Tea.

The usual Lenten and Intercession services were held each week.

Good Friday and Easter Sunday services were well attended.

We are pleased to report that Mrs. Hickmore is recovering from her operation and will soon be at home.

ST. DUNSTAN'S, BITTERN LAKE THE REV. A. WALLIS

We were pleased to have a visit from the Rev. D. R. J. Read, secretary of the Student Christian Movement, University of Alberta, on Palm Sunday.

The Choral Communion Service Easter Sunday was well attended, and the alter looked lovely with flowers given by several members of the congregation.

At an evening service on Good Friday quite a number were present, and very much appreciated the holding of this special service.

Mrs. J. G. Baker represented the W.A. at the Diocesan Annual Meeting in Edmonton last month, and brought back a splendid report which was given at the meeting held at Mrs. Birchall's, March 29th.

ST. PAUL'S, LEDUC

REV. W. ELKIN

We were grateful to have Archdeacon Tackaberry with us for our Easter Service. The church was well filled.

At the W.A. meeting held at the home of Mrs. Moss reports of the Annual were given and all delegates spoke of having a very splendid time. Our meetings have become interesting to all since all are now taking part. Six dresses have to be made for our bale and a sewing bee was planned for this purpose.

Our church received its pre-Easter cleaning through the good services of some of the ladies of the W.A.

Subscriptions to the Edmonton Churchman are coming in very well.

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This war is just "the morning after" an unthinking peace. If we go on another peace binge our next headache will be even worse.

A man whose private affairs are in order may not bring order in public affairs. But it is certain that nobody else can.

War, like charity, begins at home. And must end there if we want peace to last.

Nothing ruins the truth like stretching it.

Too many judge right from wrong on the basis of which pays best.

We need expanding friendships in this contracting world.

The Constitution of a country may be wiser than the people. But it's never any stronger.

If your morals don't amount to much, neither will you.

Let's give our Government all our best thinking, not just a piece of our mind.

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No man ever really fails until he starts to blame some other fellow.

It's when everyone insists he is right that everything goes wrong.

A negative thought is a positive enemy.

SPRING

When all the earth is wreathed in spring, Slender Hope, that ageless thing, Stretches forth her fragile hand And sanctifies anew the land; Visits wood and shattered town With gems too bright for princely crown;

Drops her veil on scenes once bare, And makes the beauteous yet more fair; Lifts the downcast eyes of sorrow, And orients them to the morrow; Shuns not man-provoked disease, But reaps the metamorphoses Which turn the frost-bound world of

hate
Back to heaven's intended state.
—Dorothy Teape.

ANSWERS TO BIBLE QUIZ

- 1. Cain (Genesis 4: 9).
- 2. Ruth and Esther.
- 3. Twelve years old (Luke 2: 42).
- 4. Stephen (Acts 6 and 7).
- 5. The fruit of the tree of knowledge (Genesis 2: 17; 3: 6).
- 6. Shem, Ham and Japheth (Genesis 5: 32).
- 7. Mary Magdalene (John 10: 11-16).
- 8. Judas Iscariot (John 12: 4-6).
- 9. He was a tent-maker (Acts 18: 3).
- 10. Bethlehem in Judea (Luke 11: 1-7).

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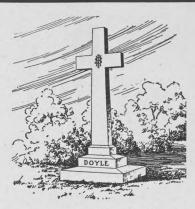
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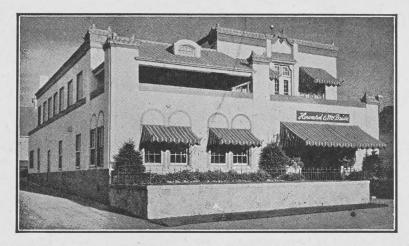
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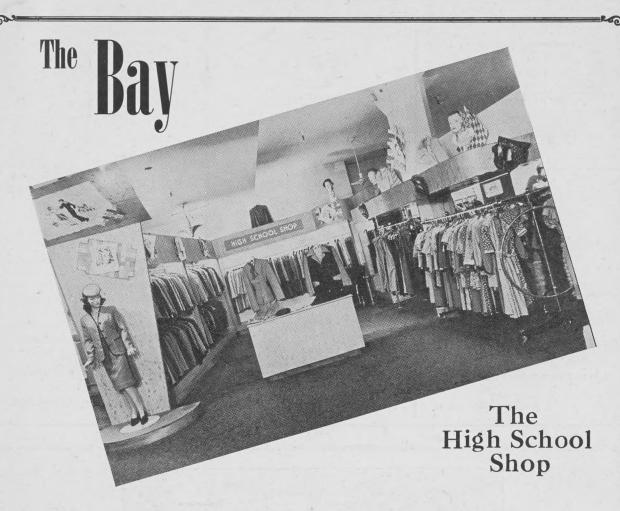
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